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NEW YEAR'S SALUTATION.

I LIKE the good old English custom of ushering in the morning of the New Year with good wishes and joyous salutations, with affectionate prayers and heart breathed congratulations. I would continue the ancient practice of exchanging New Year visits and New Year gifts, which kindle so many friendly feelings, and excite so many fond expectations in the circle of domestic happiness:—"The only bliss that has survived the fall." How happy the family on a New Year's morn—bright eyes, eager hands, sweet little faces beaming with delight, and busy little tongues lisping forth in multitudinous accents, the overflowing joys of the year's great festival. My dear people and kind readers, God bless you all, and your little ones, and the stranger within your gates.

When I call upon the families of my beloved congregation, or pass along the busy streets, or ascend the pulpit to preach Christ crucified, I meet with many young persons in the various stages of childhood and youth—with some that are in the prime and vigor of life, and with the middle aged, and the hoary head, and the feeble. And to each and all and every one, the New Year's salutation which I desire to give, is: THE LORD BE WITH YOU—JEHOVAH BLESS THEE, AND KEEP THEE: JEHOVAH MAKE HIS FACE SHINE UPON THEE, AND BE GRACIOUS UNTO THEE: JEHOVAH LIFT UP HIS COUNTENANCE UPON THEE, AND GIVE THEE PEACE.

DEAR CHILDREN of the congregation, but especially of the Sabbath School: May *the Lord be with you* this year to keep and bless you. Remember that you have a hard and wicked heart that must be renewed before you can be happy. Pray every day to God, to give you a new heart and a right spirit. Jesus Christ the Son of God came down from Heaven to earth, and became a little child, and when He grew up to be a man, He taught and preached the Gospel, and wrought miracles, and died on the cross, and rose from the dead, and ascended into Heaven, where He is now seated in glory at the right hand of the Father,—that you might escape hell and go to Heaven. O think how Christ loved sinners. How he suffered and died for their sakes. Think what a hateful thing sin is—what an awful place of torment is reserved for the ungodly. Think how beautiful a thing it is to serve God, to sing his praises and go at death to that bright and happy land, where all good children meet and dwell with their precious Saviour—a land whose inhabitants are never sick—where pain and sorrow, tears and sighing, sin and death never appear. None of you, dear children, are too young to die. Many thousands and millions, since the world began, as young as you, have died. Many little children like you, and no doubt some of you, will die between this and next New Year's day. None of you are too young to come to the Saviour and be accepted by Him. You all need a Saviour. He loves little children—He once took such as you into his arms and laid his hands upon them, and blessed them. God has shown peculiar regard for children in the Bible. *The Lord be with you* through all this year. May your parents and friends be spared to you. May you be patient, obedient, kind to one another, fond of your books, accurate in your lessons, punctual and regular at school, and diligent in laying up stores of knowledge, that when you grow up, you may be useful members of society, honorable and happy, and when the winter of old age comes or you arrive at the grave may you be rich in the respect of the good and in the favor of the most High. If you are spared through the year, may it be a happy, a very happy year to each of you. May you grow in knowledge, increase in stature and in wisdom, and in all goodness. If you are sick and die this year, may Jesus be with you to wipe away your tears and take your precious souls to Heaven. They that seek God early, shall find Him. They that serve God on earth, shall dwell with Him forever in Heaven.

PRECIOUS YOUTH, active and strong, and full of hope, the pride of your parents and the honor of your country. *The Lord be with you.*

Blooming as you now are in youth, beauty, health and vigor, you may die before this year is finished. During the past year hundreds have fallen in the morning of life. Some of your companions have gone to the grave during the year that has just closed. O that you would REMEMBER YOUR CREATOR IN THE DAYS OF YOUR YOUTH. Thus would you be prepared for death, and for life. None but those who are really prepared to go to Heaven are really prepared for the duties of life. None but those who love God can be happy either in this or the world to come. Religion is not a sour, or melancholy thing. "Wisdom's ways are ways of pleasantness and all her paths are peace." May the Lord incline your hearts to love wisdom. May you be saved from idleness, the ruin of many a precious youth; and from dissipation in all its forms, which has woven the winding sheet of so many souls, and "laid them in the urn of everlasting death." May you escape the influence of evil companions. May you keep the Sabbath holy, and honor and obey your parents, and attend punctually the preaching of the Gospel. May your lives be honorable and eminently useful, long and happy, and crowned with the favor of God and man. O that you may know the God of your Fathers, and serve him with a perfect heart and a willing mind. If you seek Him, he will be found of you; but if you forsake Him, he will cast you off forever. May Jehovah lift his countenance upon you forever.

And may the Lord be with you, WHO ARE IN THE PRIME AND VIGOR OF LIFE, bearing the heat and burden of the day. Throughout the year you have this day begun, may Jehovah make his face to shine upon you and be gracious to you. May you have health and strength sufficient for all your duties. May you be filled with that wisdom which cometh from above, which is first pure, and then peaceable, gentle and easy to be entreated, full of mercy and of good fruits, without partiality and without hypocrisy. May you ever seek what is true and honest and lovely and of good report—adding to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, CHARITY.

You should expect difficulties and trials in the way of duty, but the grace of God is sufficient. *To bear is to conquer fate.* A calm and courageous spirit overcomes a multitude of enemies. In your families and in your intercourse with your fellow men, you will meet with little occurrences which will try your temper. May you ever possess Christian

forbearance and the meekness of wisdom. To err is human, but to forgive is godlike. In your business you will meet with temptations which will try your principles. May the trial prove that you are refined gold. May the presence of the God of Joseph be so powerfully felt as to enable you to say in every moment of perilous assault, How can I sin against God and do this great wickedness in his sight? In your efforts to do good, you may meet with ingratitude and disappointment; your motives may be impugned and your actions be misrepresented—calumny like death, loves a shining mark. Thieves throw stones only at the trees that bear fruit. But may you never become weary, on account of opposition in well doing, knowing that your labor is not in vain in the Lord. May you be submissive and affectionate under trials whether spiritual or temporal. In the midst of successful exertions, or of disappointment, of difficulties, of temptations, or of bereavements, may you ever find the peace of God sufficient to sustain and comfort you. May you ever manifest a cheerful and childlike confidence in Him who is God over all and blessed forevermore.

Begin no enterprise without first seeking counsel of God, and as you proceed with any duty, be fervent in asking God to direct and prosper you. Take careful notice of the dealings of Divine Providence with you. The word of God is a light unto your feet and a lamp unto your path. May the Spirit of truth be your Teacher and Guide. Whatever you do in word or deed, do it all in the name of the Lord Jesus. Remember that you are not your own, that you are the Lord's, bought with his most precious blood. Should it be said to any of you this year: Give an account of your stewardship, for you shall no longer be steward—O that you may be ready to render your account with joy and rejoicing. Strive above all things to be fervent in spirit, as well as diligent in business, serving the Lord. If you are found exercising faith unfeigned in the Lord Jesus Christ, and humble penitence for sin, the hour of your death will be to you great and unspeakable gain. It will be the end of all your cares and sorrows, the end of sin and suffering, and the entrance upon everlasting joy and peace. Living the life of the righteous, your latter end shall be like his. *Precious in the sight of the Lord is the death of his Saints.* The love of Christ is able to overcome the fear of death and the terror of the grave. See 2 Cor. xv: last part.

MY DEAR AGED FRIENDS:—May the Lord be with you this year! May Jehovah cause his face to shine upon you and give you peace! Your early hopes and youthful vigor, where are they now? The armor

which you put on with joy, and have borne with courage and honor through so many conflicts, you are nearly ready to put off: your race is well nigh run: the goal is full in sight. A little while, and the friends that know you here, and the companions of former years that cling to you still, will know you here no more. Dear aged friends, are your hairs gray in the path of righteousness?—then, indeed, are they an honor. The youth of the land should all be taught to bow down before you, and show respect to the men of wisdom and of years. Is Christ your portion and the Lord God your strength? Are you often thinking of the hour of your departure? Are you ready to depart and be with Christ? Is your heart already in the Heavenly state? Be patient a little while longer and your Lord will come and call you. Be strong and of good courage. Be not afraid, neither be thou dismayed, for the Lord thy God is with thee whithersoever thou goest. Saith God, “As I was with Moses, so I will be with thee; I will not fail thee, NOR FORSAKE THEE”—*Josh. i: 5, 9*. May the Spirit of God rest upon you and show you the excellency of that better land which is prepared to be the eternal home of them that love him: may he gently but effectually loosen all your hold on present possessions and enjoyments, and produce within you such a hallowed longing after a glorious immortality, that all earthly things may sit as loosely upon you as garments long worn and just ready to be thrown aside: may the Great Comforter give you patience amidst the increasing infirmities of old age, support you through every trial, and gild the sunset of your days with the calmness and brightness of Heaven. As your outward man is falling into decay, may your inner man grow stronger and stronger, day by day, in the knowledge and love of Jesus Christ. If you should be spared to see the close of the year, may you be greatly advanced in ripeness for glory. If this year you shall die, may the everlasting arms be underneath you, to support and carry you through the valley and shadow of death to the shores of eternal deliverance, so that the first day of the next year shall find you among the spirits of the just made perfect, with a crown of glory and palms of victory, worshipping in the sanctuary above. But, aged friend, still a stranger to God, advanced in life, but dead in trespasses and sins, what New Year's salutation can I give you? What should I say to you that is more truly a subject of congratulation, than that you are still in the land of the living—that Jesus is yet a Saviour—and that the gates of Gospel grace are still open night and day? Your condition is an alarming one, but it is not hopeless. Death, judgment, and the world to come, are awful and solemn things. On the

silent, swift wings of time, you have been brought very near to them. But a little time is left to prepare for eternity, and much is yet to be done. Not many are converted in old age, but, blessed be God! a few are, and you may be among that few. You have not a moment to lose. It is not enough that you have been baptized — that you are decent and respectful to religion, that you are honorable and of good repute in society. This is all well, but this is not enough. Do you really love God? Have you ever been born again? Are you growing in grace and aptness for the spiritual exercises and eternal holiness of Heaven?

Dear aged Friends — May the Spirit of God enlighten your mind, convince you of sin and lead you to Christ; may Divine Grace enable you to exercise repentance unto life in regard to all the sins of the many years of your pilgrimage: may all errors in regard to your spiritual state be swept away, and may every obstacle be removed, and may you find peace with God!

And finally, my dear UNCONVERTED FRIENDS, often have I pronounced the Apostolical Benediction upon you, with my heart's fervent desire and prayer to God for you, that you might be saved; and now, I add my New Year's salutation — May the *Lord be with you*, to convert, bless and save every one of you!

How many calls have you had to become pious? The goodness and the alarming judgments of God have called you to repentance. The Lord has spoken to you by sickness and the death of friends, by your own conscience and the preaching of the Gospel; but still you have refused to accept of Christ. When his people have been obeying his command to remember Him in the Sacrament, you denied Him. You were numbered among the wicked. You have closed the Year of the Grace of our Lord and Saviour *One Thousand Eight Hundred and Fifty-nine*, without making a profession of faith in Christ. You have begun the *New Year* with the same *old* stubborn heart, that has resisted the calls of mercy for so many years. O that God may be with you this year! And if any of you should die before its termination, O that you may first find peace by believing in Jesus Christ, whose blood cleanseth from all sin. God Almighty forbid that any of you should die in your sins, and fall under his wrath forever. O that you may live to repent and be saved, and that the first day of *Eighteen Hundred and Sixty-one* may either find you an active, consistent member of the Church on earth, or a glorified Saint in Heaven! Amen and amen.

THE FELLOWSHIP OF THE SAINTS.

“Come, let us join our friends above,
That have obtained the prize;

And on the eagle wings of love,
To joys celestial rise.

"Let saints below his praises sing,
With those to glory gone;
For all the servants of our King,
In heaven and earth, are one.

"One family, we dwell in him,
One church above, beneath;
Though now divided by the stream,
The narrow stream of death.

"One army of the living God,
To his commands we bow;
Part of the host have crossed the flood,
And part are crossing now.

"Dear Saviour, be our constant guide;
That when the word is given,
Bid the cold waves of death divide,
And land us safe in heaven."

YOUR PASTOR,

Most affectionately.

MY MOTHER'S OLD BOOK.—When I was a small lad my attention was often drawn by my pious old mother's reading of an old book that lay on the stand. Though I was quite small, I frequently noticed the tear-drop as it started in her eye, while reading those sacred pages and looking over us little children. I often wondered why she would thus weep, seemingly for us; for I am sure we felt free from all danger.

I would sometimes ask her what was the matter, or what she was reading about, and she would reply, "I am reading about our Saviour and his goodness towards us." All this I could not understand, as I yet had no knowledge of our Heavenly Father, and only looked to my worldly parents for all my protection. She then would tell us about the Saviour that she had so long trusted in, and from whom all our blessings come. She would tell us that we must be good little boys and girls, and not tell falsehoods, nor profane the Sabbath, for the Saviour did not like bad children, but delighted in good ones.

I often wished that I could see Him, for I supposed he lived somewhere on earth where I had not been. She would then read that old book to us, and explain it; and as we grew older she would have us on the Sabbath to read out of that old book to her, and she would teach us from it to the best of her ability. I sometimes almost wished it was gone, so I could go with my schoolmates a fishing and hunting on the

Sabbath; for most of them did this, and some of them had mothers that went to church too, and let their children do as they pleased. And I sometimes thought hard of my mother for not letting us do so too. But she would tell us it was wrong.

I grew up out of the reach of my old mother, and when I had gotten out of her sight, I resolved on doing as I pleased, and did so for a while, though not with a right feeling; for those lessons I had learned from that old book could not be erased from my mind. I also felt that my mother would be displeased with my conduct if she found it out, and, as I loved her, that thought gave me trouble. It pleased God, in answer to the prayers of that mother, to seal the truth of that old book to my heart at a very early age, and I was then, by the Spirit of God, made an inquiring soul for the plan of salvation. I now could find a use for that old book I never had before; and in a few months I was enabled, by the grace of God, to put my trust in the Saviour, and then I could view him as the one altogether lovely and the fairest among ten thousand. It was with joy I bore the news to my good mother that the lost was found. And here words fail to describe the feelings of the good old saint, for her heart was made to overflow with joy; she felt the Lord had answered one of her long-prayed prayers in behalf of her first-born son. And, blessed be God, her heart has been made to overflow with joy thrice since, in like manner.

Dear Christian mother, if you would have like joy, often instruct your children from that old book of yours that lies on the stand. As one said of old, train them up as they should go when young, and they will not depart from it when old. O how many bright stars you might add to that immortal crown the Lord has laid up for his children, by being instrumental in gathering in your little flock to the fold of God. Mothers, be encouraged; the Lord will bless and answer your prayers if you are faithful in his service.—*Selected.*

THE TRUE REFORMER.—The great lecturer on modern history, in the University of Cambridge, Mr. Smyth, says that two things are necessary to constitute a true reformer: “ardor must animate his mind, and patience be his virtue. The true reformer is the philosopher who supposes no wonders in himself, and expects them not in others, and is rather the sower who goes forth to sow the seed, than the lord who comes to gather into barns.”—p. 72.

CHILDREN.

COME to me, O ye children !
For I hear you at your play,
And the questions that perplexed me,
Have vanished quite away.

Ye open the eastern windows
That look toward the sun,
Where thoughts are singing swallows,
And the brooks of morning run.

In your hearts are the birds and the sunshine,
In your thoughts the brooklet's flow,
But in mine is the wind of Autumn,
And the first fall of the snow.

Ah ! what would the world be to us
If the children were no more ?
We should dread the desert behind us
Worse than the dark before.

What the leaves are to the forest,
With light and air for food,
Ere their sweet and tender juices
Have been hardened into wood,—

That to the world are children ;
Through them it feels the glow
Of a brighter and sunnier climate
Than reaches the trunks below.

Come to me, O ye children !
And whisper in my ear
What the birds and the winds are singing
In your sunny atmosphere.

For what are all our contrivings,
And the wisdom of our books,
When compared with your caresses,
And the gladness of your looks ?

Ye are better than all the ballads
That ever were sung or said ;
For ye are living poems,
And all the rest are dead.

—*Longfellow.*

THE TOMB OF RACHEL.—The Hon. James Brooks, the senior editor of the New York *Express*, writes to that journal from the Holy Land :

Upon my return to Bethlehem I rode by the tomb of Rachel—a small building with a whitened dome, and having within it a high, oblong monument, built of brick, and stuccoed over. The spot is wild and solitary—and not a tree spreads its shade where rests the beautiful mother of Israel. Christian, Jew, and Moslem all agree that this is just the spot where Rachel was buried, and all unite in honoring it. The Turks are anxious that their ashes may rest near hers, and hence their bodies have been strewn under tombs all around the simple tomb of Rachel. The sweet domestic virtues of the wife have won their love and admiration, as the tomb of Absalom, near the brook of Kedron, their detestation—upon the latter they throw a stone to mark their horror of the disobedient son, while around the former, they wish when they die, their bodies may be interred. Nor is this wonderful. The wife, worth fourteen years of service as a shepherd, must have been a wife worth having. The whole life of Rachel is, indeed, one of the most touching in Biblical history. The sweet shepherdess has left her mark upon the memory of man, as well as her tomb. The tribute to her is the tribute to a good wife, and infidel, Jew, and Christian, all combine to pay it. The great woman of the earth—the Zenobias and Cleopatras—have died, been buried, and their very place of burial been forgotten ; but to this day stands over the grave of Rachel, not the pillar Jacob set up, but a modern monument in its place, around which pilgrims from every land under the sun gather in respect and reverence for the faithful wife and good mother in Israel.

A WORD TO PREACHERS SUNDAY MORNING.—You are to remember that the preaching of the Gospel is designed to *awaken and convert sinners to God*. In preaching the Divine Word you will find that it is a mirror that does not flatter. It is a daguerreotype machine that takes the exact features and in the true colors. It shows men their own hearts. It tells them what they are and what they are not, and what they must become to be saved. It leads us to the source of all our sins—to the corrupt fountain of our fallen nature, and points us to the blood of Christ that cleanseth us from all sin. Remember you are set to watch for souls as one that must give an account to God. In composing and delivering your sermons, remember you are drawing up and presenting indictments against your own soul.

CIVIL LIBERTY AND RELIGIOUS FREEDOM.

Calvary Church, Thursday, 24th November, 1859, being Thanksgiving Day, by the proclamation of the Governor of the State.

BY REV. DR. SCOTT.

Now the Lord is that Spirit: and where the Spirit of the Lord *is*, there *is* liberty. But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, *even* as by the Spirit of the Lord. 2 Cor. iii: 17, 18.

THE DAY APPROPRIATE.

As a CAREFUL study of history shows that manners and principles are propagated downwards, and that example has more influence than precept, so it is of the first importance that our rulers should be virtuous. And it is only the more important where as with us the people are sovereign, and choose their own magistrates; for the mass of the people in all countries reflect the manners and principles of those that rule over them, or are exalted above them by genius, fortune, or position. It is peculiarly gratifying then to have a day of public Thanksgiving and prayer, by the proclamation of our chief magistrate, since with us the Cross is not supported by a Throne, and the State bestows no other gifts upon the Church, than the protection — the equal protection of all citizens alike, whether Deists, Unitarians, Israelites, Mohammedans, Buddhists, Catholics or Protestants — in the free and unmolested enjoyment of all their civil and religious rights and privileges, and shows no favor nor preference to any sect or creed. As the provinces of religion and politics are with us distinct and separate, so whatever religion we have in the State, and whatever religious influence comes down upon the people from those that rule over them, comes from their personal or individual piety, and not from the office they hold. A pious man may be a statesman and even a politician. It may often be the duty of a pious man to be a statesman or to hold office under the government; but under our Constitution and laws it is not necessary for a man to be religious to be a statesman. No religious test — *absolutely no religious test* whatever is required in order to hold office — even the highest in the American Government. We offer no bribes therefore to hypocrisy. Nor is any man among us pious because he is a politician. Not only is the Church among us wholly separated from the State, but in general, the theatre of the world is not the place where we are to look for true

religion. It is to be sought for in scenes of domestic and social life, rather than in the Forum or the Synagogue. Its true pictures are to be seen in an upper room or in a Mamertine cell rather than in camps and courts, or amid the tumults of popular assemblies or amid the straggings of political intrigue, or in the vulgar pursuits of avarice and ambition. The history of our race is two-fold—the history of man's inner, higher spiritual life as related to eternity and in communion with God;—and the history of his outer life as seen in its relations to time and his fellow men. It is not incompatible, however, with the deepest work of grace to guide and mould the heart of him who votes at the polls, or bleeds on the battle field, or counsels in the senate, or sits supreme at the helm of state. The Gospel, truly understood, elevates every noble sentiment and strengthens every virtuous principle of man, and enlarges the human heart and throws over all his noblest achievements the splendor of a higher and brighter glory than was ever known to the heathen. True piety does not make a man less brave as a soldier, nor less incorruptible and energetic as a statesman, nor less virtuous as a citizen, a patriot, or a father and husband. If Havelock was every inch a soldier, he was also every inch a Christian. If Washington and Jackson were incorruptible patriots, they were also the whole hearted, unhesitating believers in Christianity. When the Christian, therefore, sees God's blessings poured out upon his country, he loves it the more because of the Divine favors which it enjoys. We cannot understand any principle or sentiment that segregates us from our country, our whole country, and the institutions of our fathers.

We consider this day, therefore, an appropriate and peculiar day, and the manner of its appointment as a theme of gratitude. Its appointment was not required by law. There is no statute calling for its observance. Nor does the proclamation of the chief magistrate determine any thing as to the kind of religion we may have, or as to our modes of worship. He invites all his fellow citizens to unite in the way and after the religious forms they may prefer in acknowledging the Supreme Being by offering Him thanksgiving and prayer. The heathen among us may comply with the invitation. Accordingly, though it is neither the Lord's Day, nor a national jubilee like the Fourth of July, yet we have ceased from our ordinary labors as if moved by one mind—and without any compulsion—without any fear of pains or penalties—we have left our shops and closed our banks and express offices and our stores and warehouses—and are here assembled in the sanctuary, to offer praise and prayer. We have come to the temple of our father's

God, that, in the language of the proclamation, we may as “a united family, supplicate the throne of Almighty God for the preservation of that Union which has placed us amongst the freest and happiest of nations,—and with sincere and contrite hearts offer up thanks to the Supreme Ruler of the universe for the manifold blessings conferred upon us during the year, and humbly and fervently supplicate Him that He will continue us a free, prosperous and united people.”

Fellow citizens, on a day like this, we are to forget the strifes of life, and forgive and blot out our past enmities, and yield our whole hearts to works of charity and good will. Now we are to remember the poor, the stranger, the orphan and the widow, and lift up our hearts in adoring gratitude to the Giver of all good, and pour forth our fervent supplications for His blessings upon all men. We are called to-day to look only at the lights which enrobe and illumine our country, not at her shadows. As therefore this is a peculiar day, so it calls for services somewhat different from those that are proper for this place on the Lord's Day. Last Thanksgiving I dwelt upon “Man, his origin and migrations until we found him as he is in California.” And on previous occasions, like the present, I have dwelt upon the manifold blessings for which as Americans and as Christians and Californians, we should give thanks to the Great, and Good, and Glorious Being who presides over the universe. Your experience and reflection, and the occasion itself, will not fail to remind you to-day of the light and sunshine of Heaven, of the beauty of nature, and of the rich gifts of the season — of God's tireless ministers, the dews, rains, and sunbeams, that have bestowed upon the toils of industry so rich a reward. Not a fruit comes upon our tables, in its appointed season, that does not speak to us of the stability, regularity, and beneficence of the laws by which the All-Glorious Creator governs the kingdoms of nature. The abundant fruits of the earth bestowed upon us, the internal peace and quietness that we enjoy, and the mild and salutary laws that protect our lives and property, while a large portion of the human family are the victims of anarchy or despotism:—the civil and religious institutions which we enjoy in so much vigor and purity, while millions of our race are the slaves of ignorance, bigotry, superstition, and misrule; our public and private schools, flourishing commerce, and almost uninterrupted national prosperity, while a large portion of Europe is but an armed encampment; our open temples, free gospel, and the pure Word of God — all these inestimable blessings *preach* to us that we are the objects of a Providence that cares for our greatest as well as our minutest wants.

It is to Him who is the King of all the earth that we are indebted for every one of these mercies. He has linked our planet with distant orbs and appointed its place in his vast universe. And with an unwearied energy and ceaseless beneficence, he has prepared and bestowed upon us every blessing, civil, temporal, and religious, that distinguishes our highly favored land. It is with such views of the nature of this occasion, that I have ventured, fellow citizens, to undertake to offer you some thoughts on the Providence of God as displayed in the history of the progress and development of CIVIL LIBERTY AND RELIGIOUS FREEDOM.

The history of human liberty is yet to be written. True, we have something of the various eras and forms of religion and government — of patriarchs, sheikhs, kings, senators, knights, scholars, inventors, discoverers, saints and martyrs, who have lived in the world's gray dawn, and by an inspiration of the Almighty have breathed upon us their benediction. We have historians of men and of mind, of letters and arts, of States and of Empires — but all that has yet been written, sung or spoken, is far short of the history of man's redemption from moral and spiritual tyranny and political slavery. All that the world has yet produced can only be considered, as the French would say, *Memoires to serve for the History of Civil Liberty and Religious Freedom*. Our ardent hope is that, as this continent is to furnish the model, so it will also furnish the painter — the subject and the writer of the great epic of mankind — not an epic of Troy, nor of Paradise Lost, but the supplement of the Holy Volume itself. Civil liberty fully developed will be the consummation of the dispensation of Jesus of Nazareth, and its history a fit sequel to the history of human redemption.

As our country has been happily signalized beyond any other in the great history of freedom, and as we live under institutions more favorable to its diffusion than any that the world has elsewhere known, it is not presumption in us to hope that we shall yet have a historian for our race, as far superior to all others as his subject may transcend all others.

THE TEXT OPENED UP.

Our text is not selected as is sometimes done as a mere hook to hang a Thanksgiving discourse upon. I consider its elucidation as covering my whole subject.

Lord in the text clearly means Christ, the promised Messiah. The meaning of *Spirit* is not so easily determined. Some understand Spirit here to signify the author of the Christian religion, and that the meaning

of the whole clause is simply this: the Christian religion is superior to all others, and has a spiritual efficacy on the heart and conscience even above that of the Jewish religion, with which it is here compared. *Now the Lord is that Spirit, and where the Spirit of the Lord is, there is liberty.* That is, the Lord Jesus is himself the author of the Gospel. He is its sum, and it is spiritual in contradistinction to the types and shadows and ritual of the Mosaic dispensation. And where the Spirit of the Lord is, that is, where the Gospel is truly apprehended and the Holy Spirit reveals Christ to the heart as a Saviour, and where this Spirit's grace lives and works, *there is liberty*, not only from Hebrew ceremonies, but freedom from sin, its guilt, dominion and pollution, and even more than freedom from sin, there is holiness and its full fruition, which is the enjoyment of God forever. The paraphrase of Macknight is mainly correct and exceedingly beautiful. "The meaning of this passage, stripped of the metaphor, is, We, apostles, the ministers of the covenant of the Spirit, do not impart to the world a veiled or dark knowledge of that covenant as Moses gave the Israelites an obscure knowledge of the covenant of the letter. But we all, having a complete knowledge of the covenant of the Spirit by inspiration from Christ, preach it every where in the plainest manner. So that, in diffusing the knowledge of God and religion through the world, we are the images or representatives of Christ, by the power of an abiding inspiration from him who is the Lord, or author, of the covenant of the Spirit—that is, the Gospel." Without stopping, therefore, to make you acquainted with the critical scaffolding by which we come satisfactorily to our conclusion, we receive the text as a sublime announcement that *Christianity is a spiritual dispensation of freedom in contradistinction to that of Moses*—that where Christ is, there the Spirit of Christ is; and where the Spirit of Christ is, there Christ himself is; and where Christ and his Spirit are, there, and there only is true liberty. LIBERTY here is opposed no doubt as *Theophylact* suggested, to the use of the veil of Moses, and the meaning is—we, as Christians, are permitted to see with greater clearness the glory of God. *Bengel* properly adds—Liberty here means also freedom from the veil, the badge of slavery to Mosaic rites; *liberty*, without such fear in looking, as the children of Israel had when they looked upon Moses at the giving of the law. The main purpose of the Apostle clearly is to prove the superior excellency of the Gospel to the dispensation of Moses, and that therefore he as a minister of Christ's great spiritual kingdom had greater light and liberty than the ministers of Moses' dispensation had. *Liberty* here signifies, therefore, not only

freedom in speaking, but also of writing (of the press,) and freedom from the yoke of Moses and admission to the privileges of the Gospel.

WHAT TRUE LIBERTY IS.

As I understand liberty, the only free man is the sinless man. Burke has happily said: "Men are free in the exact proportion that they are able to put chains upon their own appetites; in proportion as their love of justice is above their rapacity; in proportion as their soundness and sobriety of understanding is above their vanity and presumption; in proportion as they are disposed to listen to the counsels of the wise and good in preference to the flattery of knaves." As man fallen is but little less than "archangel ruined," so all the efforts of educators, of statesmen, philanthropists, and ministers of righteousness, should be to repair the ruins of the fall, and lift the sons of men from the slavery of those passions, earthly and of earth, that weave the winding sheet of souls and lay them in the arms of death.

The principles of Civil Liberty and Religious Freedom, I understand to be the same, and that they are the principles of Eternal Rectitude, Truth and Love. Their progress and development, therefore, is the progress of man in his recovery of the image and likeness of his Creator in which he was originally created. This image consisted "in *knowledge, righteousness and holiness*, with dominion over the creatures," and these are still the basis and the elements of true liberty. Vice, crime, sin, is slavery, and is of the Devil. Virtue, goodness, truth, holiness, is freedom, and is of God. The elements of freedom are light, knowledge, justice and holiness. And accordingly, as mankind are delivered from error, idolatry, superstition, ignorance and wrong doing, in the same proportion are they free. It is, therefore, only by a new heart and a right spirit within us, that we are assimilated to the Spirit of God, which is perfect freedom. As the soul is God's offspring, so the more it is free from passion, and from ignorance and sin, the more does it reflect the divine original.

There are, perhaps, no themes so much the subject of panegyric and of discussion as CIVIL LIBERTY and RELIGIOUS FREEDOM, and at the same time so imperfectly understood. Men talk much, earnestly and loudly about the rights of conscience and of Religious Freedom, who seem really to have altogether mistaken their nature. They either construe liberty into licentiousness, or they mean by the inalienable rights of private judgment and of freedom to worship God, only their own rights and their own freedom, and the supremacy of the claims of their own

conscience. They claim for themselves what they have not learned to allow for others. The "House of Wisdom" with its seven pillars is the temple of Liberty and Religious Freedom, but it is their own liberty and their own freedom — no body else is allowed to dwell there. The whole question of the true relation of the Church of Christ to the civil authorities is manifestly so confused in the minds of most of our writers, that the most clear headed and thoughtful men of our day acknowledge the necessity of reconsidering and expounding anew the whole subject from the standpoint of Christianity as it is in our country in the nineteenth century. Though we are a separate and independent nation of peoples, yet so close is our connection with the old world, that the union of Church and State, as it exists in Europe, still casts its huge deformed shadow over us. We are not yet completely emancipated from its thralldom. Our creed and professions on this subject are better than our practice. The real despotism of this country is the tyranny of public opinion. And so cruel, blind, hasty and unscrupulous and many headed is this tyrant, that our laws are almost powerless before it. Indeed, while our father-lands have been advancing in civil liberty and religious freedom since the formation of our government, we seem rather to have been going back. The Israelite is in the Imperial Parliament, and the sons of Jacob are among the chief bankers, authors, philosophers, civilians and leaders of the armies of Europe. The Catholic is emancipated in Great Britain, and the national schools of Great Britain, France, Austria and Prussia, are on a more liberal basis than some of our own. "The blessed Martyr, Charles I.," and "the most religious king, Charles II.," are blotted from the calendar, and "Orange-men" and "Ribbon-men" are no more. Is it then a time for us to be going back to the mere narrow, scanty toleration of our neighbor's religion, when the only word we have hitherto had in our great American dictionary is *FREEDOM* — not religious toleration, but absolute religious liberty? As we have no religious establishment — as the government can show no favor nor preference to any sect or creed — but protect all alike and equally — so we have no *dissenters*, nor do we acknowledge any power among us that can grant toleration. The great principle of American Institutions is full and equal, perfect and absolute religious Freedom. And toleration, however liberal, is not liberty. In many other countries this subject is a mere abstract question, confined to the philosophic few, or to the limits of the student's library; but with us it is an immediate and practical one. It enters into the living issues of our day. It is a part of the most exciting controversies of our times, and of our own coast,

Indeed, I think I may say, and without attaching undue importance to this side of the continent, that we have a more direct interest in the proper and speedy settlement of these questions than any other State in the Union. We are called by Providence to lay here the foundations of great and powerful States. We are now giving birth to influences which are to mould into living forms the institutions that are to bless or curse the coming millions who are to have their home and find their graves on this coast. Then in proportion to the number of our population, there is more mind here—and that mind is more active than in any other land—and then we are neither of one lip nor of one altar. We are an assemblage literally of every nation, kindred, tongue, religion and people. Europe, Asia, Africa, and the islands of the sea, have their representatives dwelling among us with their gods, in the presence of their Anglo-Saxon brethren from every American State, from the great lakes to the Gulf of Mexico, and from the Atlantic to the Pacific ocean. Where else in America have our laws and Christian churches been brought face to face with heathen temples and Pagan worship? In what other part of Christendom are Israelites fined for contempt of Court for non-attendance in order that they might observe their Great day of Atonement? I do not now take it upon myself to decide as between them and the Court. I am always with the law till I find it unconstitutional, and then I am for repealing or amending it according to constitutional provisions. I cannot speak positively, but it may be, that American history does not furnish any previous case similar to the two that have occurred in this State within a few weeks. At least it is true, that in our early years as a State, we have to meet practical issues and settle great constitutional principles, that have never been forced upon the older States. We are, therefore, the more compelled to fall back upon our organic laws and study the more carefully the great principles of our Constitution. We have strong motives for studying and abiding by our fundamental laws and the institutions of our fathers, for in our forming period we have much at stake, and are less under the influence of example and antecedents than in the older States. Nor is it safe for us to venture at all upon the ocean of constructions. We must abide by the Constitution as we find it.

Union of Church and State not peculiar to the religion of the Bible.

If we look at the nations of antiquity, or at the Pagan nations of modern times, we see that their religion and civil government are united, or that a two-fold power over mankind is not peculiar either to Judaism

or Christianity. The stereotyped charge of unbelievers, therefore, against the religion of the Bible, that it is mere priestcraft and kingcraft, invented for the sake of keeping mankind in subjection to kings and priests, is not true historically as to its origin, nor in its application either to Judaism or Christianity, which are one and the same religion, only in two editions — an earlier and a later one. There was a religion before there was a priest. For a priest implies a religion. Religion makes the priest, as the language makes the grammar. And besides, as we have just said, the almost universal union of religion and civil government more or less complete, does not distinguish either the Judaic or Christian ages and nations from Pagan. In all ages and among all nations, if we except our own country, we find religion and politics blended together. In some considerable degree we see that the temporal and spiritual powers have been united in all countries from the earliest times, sometimes co-ordinate and coterminous, and sometimes coequal, and sometimes united as first and second in the sovereignty. The head of the State in Egypt, Greece and Rome, was at the same time the head of a college of priests. He was both “Imperator et Pontifex Maximus.” The civil government brought its sanctions from religion. Their lawgivers claimed to have authority from heaven to establish their government, and ordain their laws. The religion even of Pagan nations has been either their supreme law, or the power behind the throne greater than the throne. In ancient as well as in modern times, the most of the wars that have desolated our globe were religious wars. It was nation against nation, and race against race, for the honor and the dominion of their gods. The Old Testament as well as Hesiod, and Homer, is full of this struggle. The ancient monuments of the Nile read to us the history of burning cities and of razing the foundations of walled towns because of the jealousies and sectarian hatred that existed between the adorers of the crocodile god, the wolf god, and the fish god. Exterminating wars were waged on the Nile and in Africa and Asia for rival godships long before Moses was born. It may then be true as Sir James McIntosh says, that for a century and a half and more, almost, all the important wars of Europe originated in the mutual animosities of the Christian parties;* and it may be true that the Thirty years’ war of Germany, that has found a historian in Schiller, and the sixty years’ war of Europe, are “the wars of the Lord,” that is, have grown out of the religious awakening of the sixteenth century, and were wars for opinions and creeds; and yet it is not true that Christianity is

* McIntosh’s *His. of England*, p. 215, chap. ix.

justly chargeable with having introduced the union of civil and religious institutions. Nor is it true, that Christian nations are the only nations that have had religious wars. There are, and there have been many warring sects among Pagans and Mohammedans — among Buddhists as well as among Christians. It is not true then that mankind were all of one faith, or harmonious in their creeds, or living in perfect peace with one another until Christianity was introduced among them. An omen or an oracle sent the ancients to battle, and its issue decided a great theological question. In no nation of antiquity was the distinction between the police and political forms of the people and their religious rites so clearly marked as among the Israelites. And this will not fail to strike you as something very peculiar when you recollect that their early government was a theocracy. Their national polity was connected with a peculiar religion, yet the lines that separated the civil from the ecclesiastical power among Hebrews were clearer than in any other ancient nation. Christianity, therefore, is not the author of dissensions among men, nor the cause of all religious animosity and prejudice, nor has it taught mankind to unite the civil and religious authorities of a nation, for we find the same things now in all Pagan nations, and that it has been so among them from the beginning — that is, we find the Heathen divided into many religious creeds and warring sects, who have had no connection with Judaism or Christianity, and we find that their prejudices and wars of opinions and creeds have been as bitter and as desolating as any that have ever been waged by Christian nations; and we find also, that Judaism itself presents a much clearer line of distinction between the civil polity and the religious rites of the people than any other nation of antiquity. And when we come to the New Testament, we find that Christ was not a temporal Prince or lawgiver at all — that his kingdom was not of this world, but a purely spiritual one. It is true, however, that the predictions of the Hebrew prophets for a long series of years were more generally understood to represent the long expected coming Messiah as a king and conqueror, rather than as a prophet, or a martyr, or as the Son of God; and it is true that he was called a king, and that he began his mission by preaching the near approach of the kingdom of God, and that the trilingual superscription on his cross proclaimed him king of the Jews; and it is also true, that it was with difficulty his own apostles and disciples received the doctrine, that He had not come to conquer the Romans and redeem them from political servitude and restore to them the kingdom of their father David. Now our sacred history shows the founder of Christianity was

put to death on two charges, both of which were true, if He did come to establish a temporal dominion ; but both are false, if He came to be the Saviour of sinners and to establish the kingdom of God as a purely spiritual rule in the hearts and the lives of men. The two charges against Him were treason against Cæsar in claiming to be a temporal king, and blasphemy in claiming to be the Son of God himself. One count of the duplex indictment was to procure his conviction under the Roman law, and the other to secure his condemnation by the Hebrew law, and a conviction on either was death, and on both he was condemned — at least put to death. Now if Christ's kingdom is a temporal one — or is to be a part or appendix to a mere secular establishment — if the civil power is necessary to protect and promote it — if the civil power and carnal weapons are necessary to teach his religion — if men must be *compelled by law* to receive the Gospel — then Christ was guilty of the charge brought against him of setting up a kingdom in opposition to the Roman emperor. But we do not believe our Lord was guilty on either count of the indictment. He was the holy and just and Innocent One. His own answer was that He was indeed a king, but not a rival of Cæsar, for that His kingdom was not of this world ; and that He was indeed the Son of God and was about to go home to his Father. And so clear was his defence of himself that the Roman judge said He was innocent — He is no rival of Cæsar — His kingdom is not temporal. Nevertheless, though pronounced innocent, He was put to death. But having arisen from the dead, He commissioned his ministering disciples before his ascension, saying : “ Go into all the world and preach the Gospel to every creature.” He did not tell them to gird on the sword, to petition for edicts, or to intrigue at courts ;—but *to go and preach the Gospel*. He commissioned them as his apostles to do nothing but preach the Gospel and administer its rites and sacraments for the conversion of the world and the edification of the faithful. And from the day of Pentecost to the beginning of the *Fourth* century, the Church of Christ was wholly without any connection with or assistance from the State. The Gospel was preached throughout almost the whole known world within one hundred years after the crucifixion, and the Roman empire was converted to Christianity without arms and without any legislative decrees, except that of Gamaliel, who said, “ Refrain from these men, and let them alone : for if this counsel or this work be of men, it will come to nought : but if it be of God, ye cannot overthrow it ; lest haply ye be found to fight against God.” (*Acts* v, 38, 39.) And this is still the right doctrine.

All that our holy religion requires is just to be let alone. If Christianity cannot stand by its own strength on the same platform with Dagon, and prevail over him without the help of Cæsar, then it is not of God. And if Protestantism cannot maintain itself on a fair field and without any more protection from the civil government than Catholicism has, then I must think it is not the true religion. This calling for help from Cæsar betrays fear. It is a confession of conscious weakness. We want nothing but equal protection.

In obedience to their great commission, we find the apostles planting churches and organizing societies of believers called out of the world, and altogether distinct from the civil governments of the nations where they went preaching the gospel. They taught every where that the kingdom of Christ, whose ambassadors they were, was not of this world—that its weapons were not carnal, but spiritual, and that it sought no dominion but of the heart, and by means of the truth apprehended and received in love—that Christ reigned over none but willing subjects—and that while his kingdom did not interfere with the civil or social relations of society, it nevertheless imposed duties upon its subjects that were different from, and in most cases additional to those duties which they owed to Cæsar. The only point on which they taught that disobedience to civil authority was right, was when the question was plainly between obeying God or man;—then they taught believers to obey God rather than man. And this is the foundation of all religious freedom. And though Christianity was altogether distinct from, and was set up and advanced in defiance of the Roman government, and was without any other resources except its own purity and power, yet within three hundred years, it became a kingdom more powerful and of greater extent than the empire of the Cæsars. The Church went weeping from the Cross to a little upper chamber, and there replenished with the Holy Spirit went forth to conquer the world, armed with nothing but *truth in love*, asking neither edicts, nor fleets, nor armies. And then she conquered. But when Constantine professed Christianity, then the head of the State became, not in form at first, but really the head of the Church. Constantine did not, however, make the empire Christian. It was converted before he was. As statesmanship was ever blended with the religion of a Roman, it was natural that the Emperor being a Christian, the government should be subsidized to aid his religion. The transition, therefore, was easy for a persecuted Church to become even a persecuting power. At first, the Emperor allowed perfect toleration. His Pagan subjects were not to be mo-

lest in their temples, nor disturbed at their altars; but from his baptism to the Reformation, the history of Christianity—and we blush to make the confession—is but little more than the history of spiritual despotism. The history of the Theodosian Code, of the Justinian Code, and of the constitutions, and edicts, and digests of the Emperors, and then of the Popes, and of their wars down to the sixteenth century, is a most melancholy history of the corruption of Christianity and of the union of secular and spiritual powers, and of the strife between them for ascendancy, and of the evil effects on both by reason of their unnatural alliance. And the religious question that seems to us to be more or less a powerful element of the late Italian war, has been prominent in the history of Europe for the last thousand years. Even the great and orthodox Augustine taught that the State is bound to teach religion and to protect the Church, and to prevent all schism, and to compel adherence to, and profession of the faith. That is, the civil power was to be employed to compel men “to come in,” and recite the Creed, read the Bible, and “make their first communion,” and to suppress all other than the religious worship established by law. And a logical conclusion from such premises was that the Church, that its hierarchy should rule the Emperor, and that he should rule the world. The French have for hundreds of years resisted this claim of the Pope, but the question between the Gallican and ultramontane parties of Papal Europe, is not settled, and may yet cost Napoleon his throne, or shake all Europe to the center. It must be remembered, however, that the maxims of the Popes from Hildebrand to Pius the *ninth*, and the claims asserted by the hierarchies of Europe generally, and even the doctrines of the Inquisition are direct logical deductions from the constitutions of Constantine and Theodosius, which constitutions were built on and out of the Pagan Roman idea that religion is a part of the State, and that the State without religion is an impossibility, rather than from the New Testament. There were always a few learned, able and pious men, who held clearer and purer views of the nature of Christ’s kingdom; but for a thousand years the mass of Christendom was engulfed in the struggles between Emperors and Popes for superiority, and in wars for the succession of the loaves and the fishes. The main dispute in all religious wars, has been about the silver shrines. The great questions that excited the civil and religious wars of the last half of the sixteenth century, were nearly the same that produced the uproar at Ephesus. The craft was in danger. The strife was to get one set of men out from the enjoyment of the titles and the fat livings of priories,

and nuneries, and cathedrals—and the putting of another set in. The questions were mainly as to the mint and the cummin, and the manner of conducting worship, and the admission to places of honor and influence such as were dissenters from the established or prevailing religion. In the light of history, the union of temporal and spiritual power is not desirable either for the Church or the State.

THE REFORMATION AND ITS CHURCHES.

The great Reformation was a solemn and earnest PROTEST against both Cæsar and the Pope. It was a Declaration of the Independence of Christ's kingdom, though made in part without such a design and unconsciously on the part of the Reformers themselves. The manifest tendency of their doctrines was to make Christ's crown independent both of Kaiser and Pope; but unfortunately they did not wholly rely upon their own doctrines, nor follow their own teachings. Perhaps, indeed, on account of the frailty of human nature, and their want of faith, they could not. At least, the temptation was exceedingly strong to ally themselves with, and to depend upon temporal princes for the protection of their lives and the preservation of their doctrines. It requires, however, but a little examination of the doctrines which they enunciated to show that they did logically and truly separate the Church from the State, and divorce the Lamb's wife from Kaiser, to whom she should never have been allied; but they saw Christ's free-men only as trees walking. The Reformation did not, unfortunately, accomplish all that was necessary to restore Christianity to its original simplicity and purity. It did not break down the alliance of the Church with Cæsar; but it did transfer in the countries where it prevailed, the Church property, titles, and emoluments from Papal priests and orders, to Protestant ministers. *All*, we believe absolutely all, the national Reformed churches which followed in the wake of the Reformation, imbibed from the Papal church, which had itself borrowed from the Pagan establishment of ancient Rome, the spirit of intolerance, bigotry and persecution, and a love for the loaves and fishes. Not one of the National Reformed churches asserted the principles of civil liberty and religious freedom as we understand them. Instead of going back to Christiaity as its great Author left it, and depending on its own dynamical power to work its way as in the first centuries when it conquered the world without receiving a tithe or drawing a sword, the Reformers lifted hostile banners, and arrayed themselves in open hostility to one another, and allied themselves with temporal princes. Pro-

claiming the right of *private judgment*, they made every man a pope, and as far as they could get assistance from the secular power, they insisted on unconditional compliance with their doctrines under pains and penalties—even unto death. Protestant sects anathematised the Pope and catholics, and then anathematised each other. Calvinists persecuted Lutherans, and Lutherans persecuted Calvinists, and both persecuted other sects. They were slow of heart to perceive that the kingdom of Christ was not of this world. But then their education was bad, their predecessors for a thousand years had done just so. The argument *ad invidiam* against them was overwhelming. And besides, the human heart is naturally and intensely intolerant, because it is selfish and it is selfish because it is sinful. The awakening of Europe by the Reformation necessarily produced a great conflict of opinion. The spirit of religious inquiry was called into action, and it was to be exercised upon the Scriptures and the works of the Fathers, written in dead languages. These languages had then to be studied, and of course there would be disputes about the interpretations of the Fathers and the translations of the Scriptures. And whenever the human mind exercises its powers with freedom, there will be a great diversity of thinking. Different views of the same subject will be taken, and different conclusions drawn from the same materials. And from the very awfulness of the subject men are more apt to differ in their views about religion than on any other subject. We have, however, no more reason to quarrel with the variety of men's opinions on religious subjects, than we have with the variety of the human countenance. Every man has his own face, and it is different from every other man's face. The leaves of the forest are very much alike; but are any two of them exact counterparts? Are any two human faces exactly alike? Is there not then as great a *variety in unity* in the constitution of the human mind as in the construction of the human face? All human faces are divine, but they are infinitely varied. And it is as philosophical for us to let our neighbor have his own mind, as it is a common sense necessity that we allow him to have his own face; and we have just as much right to change his complexion by law, or relieve him of his head altogether, as we have to compel him by fire and sword to think as we think. The principles or sentiments of men are, however, much more alike than is generally supposed. It is chiefly in their *application* that they differ, and it is chiefly about nonessentials they quarrel the most fiercely. The religious sentiment characterizes our race; but it is multitudinous in its forms. The principle is one, but the modes of revelation

numerous. And not only so, but the Reformers had to *prove* to their opponents and to each other, according to their own chosen platform, the truth of their respective opinions and interpretations of the writings of the Fathers and of the Holy Scriptures. They protested against the mere dictum of authority, and rejecting tradition, they said all things must be proved. But in the very nature of things, the evidence on which they were to rest, could not be demonstrative as in mathematics, where relations to quantity alone are concerned—as if we say the greater is equal to the less—it can be demonstrated that there is some impossibility or false reasoning in our proposition. But moral truths and reasonings about religious opinions and writings, are of a different character. The conviction may be as perfect in our own minds as a demonstration in the sciences; but we cannot make it appear as conclusive to another. The varying powers of judgment, and the varying prejudices of education, and the ready passions of mankind, are quite sufficient to show why it is that absolute unity of religious sentiment is an utter impossibility. It is true there are no sects or parties in mathematics, because there are no disputes in the exact sciences as to matters of experiment and fact: but there is great variety in every other department of human knowledge. And again, the disputes of the Reformers involved the use of the property held by the Papal churches. The Romish priests as the religious instructors of the people, were supported by ecclesiastical revenues. If they were set aside by the Reformers, then it seemed right that their revenues should be given to the reformed teachers. But such mutations of property could not be executed without violence. It was natural, therefore, the sword should be drawn, and drink long and deeply of blood, when religious hatred, fanaticism, prejudice and the love of money were all combined with a sincere belief of truth as involved in the conflict. But the result was the opening of God's Word, the preaching of a purer faith, and the promulgation of the Gospel to the world. And, as we have already said, in struggling to deliver themselves from the authority of the Roman See, by asserting the right of private judgment, it was natural for the Reformers to lay down in their turn, what they believed to be the doctrines of religious truth. They saw clearly that it was not enough to destroy, they must restore—not enough to pull down, they must build up. It was natural, therefore, for them to conceive that those who opposed their new views of religion, so evidently deduced, *as they thought*, from the Word of God, were guilty of a most dangerous abuse of the right of private judgment, and therefore, they thought their opponents were not to be allowed to

use their private judgment, and hence, they called upon the secular arm, both to defend themselves and to compel their opponents to yield their private judgment to theirs, and thus, they endeavored to make themselves in turn, into a new Church of Rome, quite as infallible, if not as intolerant, as the old one. If the doctrines of Luther and Calvin and Knox, had been left to work out their proper results, the Church of Christ would have become free in the sixteenth century. But the Reformers did not as a whole succeed in developing the theory of a free church, nor in maintaining the Church in independence of Cæsar. The times were not propitious. The light shone in the darkness, but the darkness comprehended it not. Wickliffe and Huss had lifted up their voice as the harbingers of the Reformation, but there was no response—or a very feeble one. And even Luther and his compeers had not an open and fair field. They had to contend against the sword and the mitre—against the hierarchy in force and in position, and against courts and armies. In France, Spain, and Italy, their followers were literally exterminated by the sword, and their faith, speaking after the manner of men, was preserved in Germany, Scotland and England, only by the power of the sword. It is, no doubt, also true, that some of the temporal princes, who took sides with the Reformation, did so because they considered it a Protest against Papal Rome. They had no idea of yielding themselves to the claims of an independent church. Their purpose was to emancipate themselves and their subjects from the hierarchy, rather than to advance the spirituality of Christ's kingdom. And consequently, we find them claiming a control in every thing that concerned the church, and hence, the development made by the Reformed Churches, was not consistent with the reformed theory of theology. In fact, the main purpose of some of the princes who favored the Reformers, was to depose the Pope of Rome, that they might themselves be popes. Henry VIII never was a true protestant in any thing more than to *protest* against the Pope, that he might farther protest away one wife to get another, and by deposing the Pope, make himself Head of the Church, as well as "Defender of the Faith." Indeed the Reformers themselves never asserted the true freedom and independence of the Church of Christ. I do not find them any where protesting against the relation of the State to the Church as settled by the Justinian code. And in this and in their reliance upon the secular arm, in their union with the politics of the different nations of Europe, they seem to us to have committed very great errors, and in these points to have wholly failed to comprehend their own doctrines.

THE AMERICAN REVOLUTION.

We know not where to find, in race, clime, or creed, Pagan or Christian, *before* the framing of the Constitution of the United States, a nation, in whose government, laws and usages, a variety of religious opinions was not considered dangerous to the political welfare of the State, and accordingly excluded; or in other words, some sort of established unity and conformity in religion was required by law, and a hierarchy or priesthood was provided for by law to maintain and keep up the established religion, as a political necessity, even if no other and higher views were entertained. But with us a priesthood is not an institution of the State, although we regret to see that there is a strong disposition manifested in some quarters—as in the petition of the three thousand clergymen to Congress—to dictate and control the State. From the Reformation to the American Revolution, say for three hundred years, we have but little more than a reacting over the old theory of Church and State, that was established in the fourth century. The sword was drawn to make the sign of the Cross red in blood, and the Cross was subsidized to uphold the sword. But as the Reformation was an undesigned Protest against the union of Church and State, and an attempt to get back to the Church of Christ as it was for the first three hundred years: so the Declaration of American Independence and the formation of the Federal Government was another attempt—a fruit indeed of the Reformation—but a more distinct and well defined and powerful *protest* against all spiritual as well as political despotism. As we read the history of Religious Freedom, the American Revolution is the most distinct Protest that has ever been uttered against spiritual despotism, and the most successful call that has ever been heard on earth since the conversion of Constantine, to restore the Church to its spiritual Independence, to its simplicity and purity in apostolic times. But as it was in the Protest of the sixteenth century against the theory and practice of Christendom for a thousand years; so in some measure, it has turned out with the American Protest of 1776, against the prevailing theory of fourteen hundred years, as to the union of Church and State. We have failed to work out fully our own theory. Our circumstances have been eminently favorable, but still in some points we have failed. We have succeeded better—we have made a better development of civil and religious liberty than the world has ever had before, but we have not succeeded perfectly. We have not gotten fully back to the Church as she was before she was married to Kaiser—to the Church of Christ as the apostles organized it. Without

claiming any superior intelligence or authority, I hope I may be allowed to say, that we in some matters say one thing by our laws, and practice another. We have made our Declaration and entered our solemn protest against all the prevailing theories of all Christendom from the beginning of the fourth century as to the connection of the Church with the State; and yet after most, perhaps all the different sects and denominations have protested against any union of Church and State, and proclaimed their freedom from it, still we find them all more or less following hard after Cæsar's camp to share the spoils. They rival each other in their longings for the loaves and fishes of the Government storehouses. They have petitioned for laws that were favorable to their customs or principles, and sought to have moneys appropriated to schools and other institutions in which *their* books, *their* rites and *their* religion is more or less recognized, and of course, to this extent preferred and patronized by the Government. I do not now stop to inquire into the abstract constitutional right of such things. I have only time now to refer to such facts as a palpable contradiction of our American Protest; and to say the least, if not absolutely unconstitutional, as I firmly believe, such measures are inexpedient and dangerous. For if the Government has the power to favor Christianity, it has just as much power to favor any one sect of Christianity, and in point of fact has given a perfect monopoly to one of the smallest denominations as to chaplaincies, and has just as much power to favor Mohammedanism as Christianity itself. For in no case under a government like ours, has the State any power but by an accidental numerical majority. And if by such an accidental numerical majority the Legislature is made to *compel the reading of the Bible* and the observance of the Lord's Day as a *religious day*, then it may next year by the very same power *forbid* the reading of the Bible and prohibit the keeping of the Lord's Day. We prefer that Cæsar should just let these things alone. The authority of God and of His blessed Word, and of an enlightened conscience, are all we can use for enforcing religious truth. The appeal to the secular arm is exceedingly dangerous. If Cæsar has the constitutional power to aid us to-day, he may have the same power to oppress us to-morrow. It is a two-edged sword that the Church of Christ does not need, and should not touch. And in our humble judgment, in all cases where the ecclesiastical bodies of our country, and ministers, *as such*, have interfered with or sought to control the politics and the partisan issues of the day, and have thus sought to compromit the freedom, purity and spirituality of Christ's kingdom, they have done what Christ never called

them to do. And so on the other hand, I cannot help thinking that some usages have grown up in the Government itself—such as the favoring of one denomination in any thing more than the others—or showing a preference between creeds and sects—which is unavoidable, if the Government undertakes to do any thing at all with or for religion beyond *equal protection* to all—that is contrary to the letter of the Constitution, as well as to the intentions of its framers. And we do most unhesitatingly insist upon it, that the Gospel authorizes the use of no other than spiritual weapons for its promulgation. The Almighty Father has not commissioned any of his children to propagate truth by force. It is not given to Christians to offer violence to the religious opinions of their fellow men. Christ's disciples are commissioned not to *subjugate* and *coerce* mankind, but to *teach* them. There is no other way to get the darkness out of the human mind than by *letting in the light in love*.

GIBBON'S ACCOUNT OF THE PROGRESS OF CHRISTIANITY.

I dwell not now on the argument from the New Testament, nor from the writings of the early Fathers, as to the spiritual nature of Christ's kingdom. It must suffice us here to say, that many of the profoundest thinkers, and of the ablest writers and most learned scholars, agree substantially upon this point. The true nature of Christ's kingdom, we think, is most clearly set forth in our Standards. The same views are defended in a most masterly manner by the Archbishop of Dublin. And we challenge a single text from the New Testament, or from the fathers of the first, second and third centuries, that authorizes Christians to coerce their fellow men to become pious by legislative decrees. A glance at the history of Christianity in the first ages is sufficient to show that it prevailed not by the sword—not by human might or power, but by no other than spiritual weapons.

The learned Gibbon, who had no love for the Gospel, and seems never to have let an opportunity pass unimproved for casting odium upon Christianity, says that while the Roman Empire was invaded by open violence or undermined by slow decay, “a pure and humble religion gently insinuated itself into the minds of men, grew up in silence and obscurity, derived new vigor from opposition, and finally erected the triumphant banner of the cross on the ruins of the capitol. Nor was the influence of Christianity confined to the period or to the limits of the Roman Empire.”* And in answering the inquiry, “by what

* Chap. xv., Decline and Fall.

means the Christian faith obtained so remarkable a victory" over the established religions of mankind, he thinks he has exhausted the whole subject without ascribing any thing to the convincing evidence of the truth of the Gospel, or to the overruling Providence of its great Author, or to the agency of the Divine Spirit. He tells us that Christianity prevailed over the earth for five reasons, namely: 1st, The zeal and expansive views of Christians; 2d, the doctrine of immortality which they held; 3d, the power of working miracles; 4th, their pure morals, and 5th, their union and discipline as a community in the heart of the Roman empire.

I have referred to these five celebrated causes to which this great historian attributes the success of Christianity, chiefly for the purpose of calling your attention to the fact, that government patronage or influence was not one of them; but that on the contrary, Christianity was the purest, and consequently the most successful when its progress was in despite of the Pagan emperors. I would not, however, be understood as admitting that Gibbon's five reasons are satisfactory, or alone sufficient to account for the fact that he admits—namely, the spread of Christianity; but, as secondary causes, they doubtless had their share in contributing to the great result.

It is a curious historical fact, that among the ancients there was a general agreement that all religions should be tolerated, except by the Jews. Different and hostile nations did often embrace or respect each other's religion. Alexander the Great was careful to show respect to the Hebrew religion when he conquered Judea. The Romans protected superstitions which they despised. Augustus himself commanded sacrifices to be offered for his prosperity, in the temple of Jehovah at Jerusalem. History says that he left a foundation for a perpetual sacrifice in his behalf at Jerusalem, but that it was neglected. Paganism would admit the God of the Hebrews—take Jehovah into Dagon's temple—and even number Jesus among the gods. But the religion of Moses was intolerant in this—it admitted no idolatry—no other God—no other worship. And the Hebrew Government being a theocracy, idolatry was more than a crime—more than sin—it was high treason, and as such was to be punished with death, by the laws of Moses. And the same uncompromising spirit characterised the first Christians, in one respect, namely: while they did not persecute, or teach that the heathen were to be punished for their idolatry, they refused to unite with them in any acknowledgment of idols, or of false gods. The early Christians were persecuted, not because they invoked the power of government to put down idolatry, or desired the heathen to be in any way distressed by pains or penalties on account of their religion; nor were they persecuted

so much for believing in Christ, or for worshipping the God of Abraham, but chiefly, and in most cases wholly, because they would not themselves sacrifice to the Pagan Divinities also. The conversion of Constantine did not make, as we have already said, the empire Christian. It was essentially converted before he was. The first Christians were full of zeal, and unwavering in their belief of another world; they had been aided by the miracles of the Apostles, whose day was the theocratic era of the Church, which threw a powerful impulse far into its coming ages; by the power of the Holy Spirit, and the special favor of its Founder. The conquests of Pagan Rome, also, aided the progress of the Gospel. Asia, Europe and Africa, subdued by Roman arms, were gradually connected by the most intimate ties of laws, of manners, and language. Authentic histories of the life, sayings, and doings of Christ were composed by, and in the days of the first disciples and apostles, in the Greek language, and circulated even into the remotest provinces. And very soon they were translated into the Latin tongue, and at the same time, or earlier, versions of them were made for the peasants of Egypt and Syria, who did not understand either Greek or Latin. And the public roads that had been constructed for the use of the Roman legions from Damascus to the Red Sea, and from the Tiber to the Euphrates, and from Rome to Spain, Gaul, and Great Britain, were used by Christian missionaries from Jerusalem, Antioch and Corinth. "There is the strongest reason to believe," says Gibbon, "that before the reigns of Diocletian and Constantine, the faith of Christ had been preached in every province, and in all the great cities of the empire. The Christian name was well known in Asia and Greece, in Egypt, in Italy and in the West before Constantine became a Christian. It is abundantly in proof from heathen writers and officials of the Roman Government, that the followers of Christ were so numerous within four score years after his death, that they were reckoned an evil of so much magnitude, that they did not know how to get rid of it. The antiquity of the Churches in Asia and Africa proves that they belong to a very early period. *Pliny*, in his letters to Trajan, affirms that the temples were almost deserted, the sacred victims scarcely found any purchasers, and that the superstition (Christianity) had not only infected the cities, but had even spread into the villages and open country of Pontus and Bithynia. Some idea may be formed of the number of Christians in some of the oldest Churches, when we remember that in the days of Theodosius, about fifty years after Constantine's baptism, the Church of Antioch is said to have consisted of one hundred thousand members, three thousand of whom were supported out of the public oblations. (Gibbon, 282.)

Chrysostom computes that the number of Christians about this time was greater than that of the Jews and Pagans both. According to Tacitus, the number of Christians in Rome during the persecution of Nero, was "a very great multitude." The same means that introduced the language, the sentiments and the manners of Rome among the Western provinces of the Empire, no doubt made them acquainted with the new religion. And although there is some obscurity resting on the origin of the Western Churches, there is no doubt but that they were planted in apostolic times, or immediately after. "Within a century," says Gibbon, "after the death of its divine author, the new religion had already visited every part of the globe." And Justin Martyr says: "There exists not a people, whether Greek or barbarian, or of any other race of men, by whatsoever appellation or manners they may be distinguished, however ignorant of arts or agriculture, whether they dwell under tents, or wander about in covered wagons, among whom prayers are not offered up, in the name of a crucified Jesus, to the Father and Creator of all things." "We are but of yesterday," exclaims Tertullian, one of the early fathers before Constantine, addressing the magistrates of the empire in his apology, "and yet we have filled every place, your cities, islands, garrisons, free towns, camps, senate and forum; we have left you nothing empty but your temples." (See Mosheim and Tertullian's Dialog. cum Trypho.)

These statements are sufficient to show that it was not by human might nor secular power, nor government patronage, that Christianity prevailed over the known world. It was by the labors of Christian colporteurs and evangelists not favored by, but in spite of the Roman government, that the empire was really converted to Christ. I say *colporteurs*, for though printing was not then known, writing was, and was much practised. We have many volumes of letters written in those days by heathen authors, as well as by apostles and early Christians, that were extensively circulated in the early ages of Christianity. And it is also abundantly in proof that memoirs of Christ, and copies of the Gospels and of the Epistles were numerous, and distributed in many tongues over the chief parts of the Roman empire, which was then so extensive as to be called universal.

(Concluded in our next.)

P. S.—It is only justice to say that this Discourse is but little more than a re-producing of a Thanksgiving Address delivered in New Orleans more than ten years ago, and published at the time in the papers of that city, and also in pamphlet form by a number of the leading citizens. As the issues of the discourse were,

however, so exhausted immediately after its publication that it is now out of print, I have ventured to recast it, and adding a few thoughts, again offer it to my friends and fellow citizens. Since it was delivered in this city, and since it was in print, I have received a publication of much value edited by Rev. Mr. Gordon, of the R. P. Church of Louisville, Ky., in part on the same subject, and also a remarkable sermon in Spanish, preached by the Rev. Prebendary, *Don Francisco De Paula Taforo*, in the Metropolitan Church of Santiago, Chile, on the 49th Anniversary of Independence. We hope to be able to refer to these publications again. We have translated the Prebendary's sermon for publication, but it has been crowded out.

Written for the Expositor.

THE LORD'S SUPPER.

THE urgency of the Apostle is not to self-examination to see whether we are Christians in every instance of approaching this precious sacrament, for he urges the necessity of settling that question once for all before going at all to the table of the Lord. The reason he gives is, that it is a condemning and hardening ordinance, if we eat and drink without being in Christ Jesus our Lord.

In what way can an unconverted person be made to feel and realize the meaning and influence of this sacrament? For come to it as he may, he cannot come in an understanding way, with an enlightened conscience and if he come without feeling and carelessly, he sees not the significance of it, and cannot feel its melting power.

This sacrament is designed of God to bring up before the mind a vision of Calvary, to show Christ's sufferings, and produce upon the heart the influence of that powerful exhibition of Christ's love, an exhibition of love which is calculated to move the heart as nothing else possibly can, but partaken of lightly, and without having the heart touched by God's spirit, it must have a hardening influence, and will prove a source of condemnation to those who thus partake of it, for in this case the great *love* of Christ is all unfelt and unknown.

So the death of Christ is the most tremendously appalling proof of our lost condition, for if one died for all, then were all dead, and this ordinance is calculated to bring home to the heart of the Christian this realization of our lost condition, but here again, its significance would be lost in this respect if partaken of lightly, and of course its power lost, it becomes an empty ceremony, a mere religious rite, unmeaning and powerless as a Mohammedan or Pagan ceremony, and going once and finding it empty, we shall be likely to go always in the same way, and find it always unmeaning and heartless.

What if the sinner goes to the Lord's table, driven by conscience, or persuaded by friends, in the hope that he shall find it a means of grace, and an ordinance calculated to make him a Christian, then it is a thing utterly deceptive, and it takes in his mind the place which can alone be given to Christ. For this ordinance is not Christ himself, and the sinner in going to it, is not going to Christ himself, and his danger is in resting in the ordinance. So that this blessed ceremony may prove a means of hardening, and all that melting and subduing influence which the child of God feels, who looks at it as a finger board pointing to Calvary, as the reminder of God's suffering love, is lost. The sinner who rests on this ceremony as a means of salvation, is like a man hotly pursued by an enemy who seeing a finger board pointing to a castle of safety near at hand, stops at this board, and here rests and dreams he is secure because he is under its shadow, instead of fleeing at once to the strong hold of safety to which the finger board points. How soon would his life pay the forfeit. Just so it is with those who think to secure their salvation by the observance of an ordinance designed for the friends of Jesus. Bishop Taylor says, "The Lord's supper is designed for the strengthening and refreshing of the soul and not for the first communication of spiritual life." Bickersteth in his Treatise on the Lord's supper, says, "It is both prejudicial and unprofitable to the unconverted to partake of this sacrament. Just as the rain that falls upon the rock does not penetrate, and soften, and fertilize it, but ever runs off, so the wicked by their sinful and hard hearts, resist the influence which would otherwise enter and bless their souls." Again, in the same work we find these thoughts expressed: "Now if we give ever so much meat and drink to a dead man, it can neither bring him to life, nor nourish him; and so this holy ordinance cannot profit a man dead in sins and without a spiritual appetite and spiritual disposition." M. M. B.

WHEN SIR SAMUEL ROMILLY visited Paris immediately after the first French revolution, he remarked: "Every thing I saw convinced me that independently of our future happiness and our sublimest enjoyments in this life, religion is necessary to the comforts, the conveniences, and even the elegances and lesser pleasures of life. Not only I never met with a writer truly eloquent, who did not at least affect to believe in religion, but I never met with one in whom religion was not the richest source of his eloquence."—*Selected.*

RELIGIOUS INFLUENCE OF MRS. STOWE'S WORKS.

Nor having read any of Mrs. Stowe's works, we are not able to decide as to the correctness of our esteemed correspondent's remarks on the theological tendencies of her writings, nor is it our purpose to give much space to a discussion of this kind; but as the writer of this communication is an alumnus of Yale College, and with all, a native of the same town that gave birth to Mrs. Stowe, we have thought it well to make our readers acquainted with his views.—*Ed.*

Whoever has read the writings of Mrs. Stowe, we think will discover a growing disposition to throw obloquy and reproach on, what are generally considered, the orthodox doctrines of the Scriptures. In *Uncle Tom's Cabin*, it scarcely made its appearance, if at all. The clergy it is true, were sometimes held up to ridicule, but if so it was for holding or preaching some notion which was inconsistent with Mrs. Stowe's anti-slavery views, and not from their connection with, or their belief in, any particular denomination, or any distinctive Christian doctrine. In *Dred*, however, the opposition to certain doctrines, and by close connection to the denominations who are supposed to hold them, becomes marked and systematic. As to what may have occurred during the interval between the publication of *Uncle Tom*, and *Dred*, to have soured Mrs. Stowe's feelings, or enlightened her mind in respect to these matters, we are in the dark. One thing is obvious, that in *Dred* the most odious selfishness, the most unscrupulous cunning, and withal, an ignoble time serving policy, are ascribed to the members, elders and clergymen of an orthodox Church. It may be true that there are, for instance, in the Presbyterian Church, individual members as intensely selfish as Aunt Nesbit, as cunning as Jekyl, the elder, and as crafty and politic as the Rev. Shubael Packthread. (By the way, in this latter character, is our gentle authoress venting her spleen on the Rev. Joel Parker? it looks like the attempt so to do.) But are selfishness, cunning, and craft, the peculiar characteristics of the Presbyterian Church? Mrs. Stowe would not assume in so many words, to set forth this Church before the world as so distinguished, and yet the representative men and women of this Church, in her books, are designedly presented to the reader as compounds of traits the most odious and abominable in human character. Did the world know nothing of Presbyterianism save what it learns in *Dred*, it would shrink from it with the intensest loathing.

Mrs. Stowe has certain characters in *Dred*, which are presumed to embody all that is noble and disinterested, and without, at the same

time, any controlling influence of Christian principle. We will let the world have all the credit and glory of her hero's character, but in the transformation of her heroine from a giddy, trifling girl, into the character of a Christian woman, we are not quite satisfied with her "experience." The terms Faith and Love, two of the three cardinal graces of Christianity, we insist are too important in their relations to a true knowledge of Christianity, too essential in their influence on all the right exercises of the Christian heart, and too dear to right Christian sympathies, to be regarded of light consequence in a Christian experience, or to be held up to ridicule in the contemptuous though pretty mouthings of a girlish neophyte. Mrs. Stowe must, also, in this same connection, need attempt to start a smile in regard to the evil of sin. Our authoress has, it is evident from other efforts of her pen, looked upon the great scenes of Calvary and Gethsemane, and her heart has been stirred to its inmost core by the agony and bloody sweat, and by the Divine Redeemer's cross and passion. Was it from the depth of her emotions towards Him who bore on the cross the heavy burden of human guilt, that induced her to put soft nonsense into her heroine's mouth on the subject of sin, and trip and turn about the meaning of infinite when applied to man's transgressions? The sin was certainly commensurate with the sacrifice, and what mortal shall say that the sacrifice of Calvary was not infinite? But Mrs. Stowe's friends tell us that she is all right, these are only the notions of a girl uninformed in these subjects. It is certainly consistent that her heroine should show ignorance on these fundamental truths of the Gospel, but how Mrs. Stowe, consistently with a proper reverence for sacred truths, should by the notions of her fictitious character, expose these truths to ridicule, we can not understand. Other writers of fiction have been very successful in making the extravagances of religious people ridiculous, but Mrs. Stowe, as it appears to us, has an unhappy aptitude in the attempt to place the truths of the Scriptures themselves in the same light. We find in Scott, Dickens and Thackeray, Manse, Heidriggs, Shepherds, Chadbrands, and other similar characters, but we pass them by without censorious criticism, considering them as fanaticism, superstition and hypocrisy, aping the language and guise of religion, and, therefore, coming legitimately and properly within the range of the satirical pen; but Mrs. Stowe does not hesitate to lay hold of doctrines which are embodied in the creeds of a large number of professed Christians, and in this light sacred with them as the teachings of divine truth, with the apparent design of rendering them disgusting and abominable. This she

does by presenting these doctrines as the soul of the religion of some of her most detestable characters. Such is Mrs. Stowe's Ahijah Skinflint, who, to use Mrs. S.'s language, "for money would do any thing, for money he would have sold his own soul, if he happened to have one." He with the lawyer, Jekyl, a cold, false-hearted rascal, all by religious principle, are supposed to be good orthodox Presbyterians; while Bob Dakin, "the mighty hunter of human flesh," whose pack of blood-hounds were his pride and boast, judging from the fact as stated by our authoress, that he got religion every year at the camp-meeting, and regularly fell from grace during the intervals of meeting, we suppose is meant to be a travesty on the Arminian faith. We will leave the latter, however, to the care of our Methodist friends; should they think that Mrs. Stowe is doing a good service to religion by her flings at Calvinism, they will find Arminianism served up in the same style in Bob Dakin.

But, to return to Ahijah. Skinflint is not even a caricature of that class of Christians who hold to what are considered the peculiar doctrines of Calvin; no great libel on them even; the description not being confined to the idea of the law of aphorism, "The greater the truth, the greater the libel," and if a libel at all, one with the ultimate and ante-penultimate letters removed. No person would have dreamed that this rumselling, nigger cheating grocer, was an exponent of Calvinism, unless Mrs. Stowe had set him to counting off the "five points" on the tips of his fingers. Whatever may be the truth of the dogmas of this faith, the historical truth remains undeniable, that the communities where it is professed, for virtue, morality, and consistent Christian conduct, are unsurpassed by any. Ahijah Skinflint is just as much out of place as an exponent of the characteristics of Calvinistic Christians, as some noxious, death-distilling plant of the tropics would be if found flourishing on the bleak hill-sides of Scotland or New England.

In the conclusion of one of the chapters in *Dred*, in which Jekyl the Ranger, and elder of the Church, makes rather a sorry figure in his practical application of his religion, Mrs. Stowe represents him as holding the following sentiments: "Mr. Jekyl considered that the Creator brought into the world, yearly, many myriads of human beings with no other intention than to make them everlastingly miserable, and that he had a right to gratify himself in this way." We have no space to multiply quotations; the above is no stronger than paragraphs we might quote. Mrs. Stowe does not believe that there is any body of Christian men who hold such doctrines, nor any class of whom Jekyl is the

representative. It serves her purpose, however, to dress up her tale by introducing a sufficient number of piquant characters. Jekyl would be just as much a villain, if he were not also a member and elder of the Christian Church; but it gives a raciness to his character which would otherwise be tame and spiritless, to couple his religious profession with these villainous sentiments. He is fair prey now, and will be run down without trouble. How few, however, of Mrs. Stowe's admirers, will stop to settle carefully what proportion of professed Christians are of the Jekyl stamp? How many of them rather will be led to infer that such is Christianity in reality? Some ancient persecutors were accustomed to clothe their victims with skins of wild beasts, and then set their hunting dogs upon them. Did the dogs rudely tear off the skins and carefully spare the victims? Will the church's enemies now, whom Mrs. Stowe has set upon her Skinflints and Jekyls, always discriminate between Christianity and the false and hypocritical professions which are made of it? Voltaire and his coadjutors took the type of religion which they saw about them in the Catholic Church, to be Christianity, and assailed it with their gibes and sarcasms, their readers, with a ready credulity, believing it to be such in reality, lost faith in religion itself, and hence became a nation of infidels. Mrs. Stowe, we believe, in holding up professors and systems of the Christian religion in this false and odious light, is creating a prejudice against Christianity itself, which is doing effectual service for the cause of infidelity.

Should this article, by any possible chance, meet Mrs. Stowe's eye, there is one suggestion we would make to her. In her endeavor to discover a remedy for the evils which she supposes the slave to suffer, she first considers insurrection, and, after a view of the embodied spirit of insurrection in the person of her late hero, Dred, seems to start back with horror from the creation of her own fancy, and finally transports all the interesting characters of her drama off in a body to the free States. But flight from slavery is a relief from it in only few and isolated cases. "No relief will be carried to the slaves of the South as a body, by any individual or organized plans to carry them off or excite them to abscond." If there be a remedy, it must be one that shall not be partial, but universal; not so difficult of attainment as to be well nigh impracticable, but in reach of all; not for future generations, but for present use and enjoyment; not uncertain and unreliable, but sure and effective. Such a remedy the slave needs. Such a *relief* under the present trials which the slave suffers, *is provided*. God, in that great comprehensive wisdom in which He is wiser than man, and greater than all their wants,

has revealed it perhaps to show His power to make the wrath of man in its cruelest form, to praise Him, and His omnipotence to relieve him in his direst extremity. We commend the consideration of this remedy to Mrs. Stowe, and invite the aid of her powerful pen in its demonstration and application. A full consideration of it, we have no doubt, would tend to soothe undue and unhealthy irritation on the subject of slavery at the North, while a knowledge of the remedy, set forth and enforced in a way to suit the capacities of the slave, would lead him to the true knowledge and reception of the divinely appointed antidote to his bitter draught. He would feel, that however sore his extremity, and however cruel the hand of man upon him, that God had not forgotten him, but had made the very rigor of his condition available in procuring for him peculiar manifestations of his favor. Of course we refer to the apostolic instructions, "With good will doing service as to the Lord, and not unto men, knowing that *whatever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free.*" Hence God is pleased to make the slave's obedience a matter of reward. What though the service be hard and the master tyrannical, obedience in such circumstances becomes the more valuable, and meets with a greater reward on high. Popes, cardinals, bishops, doctors of divinity, ministers of the word, great authors, may find in heaven some poor slave receiving a higher reward than they, because in submission to God's ordinance, he was "obedient to his master, as unto Christ." The wisdom of this world, to be sure, never would have dreamed of such a relief under the evils of servitude, but God has appointed it. Then, though the yoke be heavy and galling, and the spirit sorely chafed beneath it, they that endure the yoke shall wear the crown; for so it is divinely ordained.

SHIP AUG.

SOURCE OF STRENGTH.—All our springs are in Thee, O Lord. Yet I find in myself a strong inclination to trust in the help of my fellow men—to rely upon their approbation and support. But God has shown me in many, very many instances, that the favor of men, as well as of princes is deceitful, and that at best, vain is the help of man. I have always succeeded best, and have been the most happy, when I have relied the most implicitly upon myself and my God. There is no happiness like that of a sweet, perfect trust in God—to feel ourselves wholly submissive to his sovereign will—cheerfully to be, to do, and to suffer and to enjoy just what He commands. A cheerful, whole hearted resignation to God's will, is sanctification, and complete sanctification is heaven.

DR. BURROWES' GRAMMAR SCHOOL.—We looked in an hour yesterday morning on the Grammar School of Rev. Dr. Burrowes, in the basement of Calvary Church, and must say we found much to commend in that institution, both as to its aims and mode of conduct. This gentleman, richly endowed with all the requisites for a successful teacher, recently came on from the East, with the purpose of establishing in the city an institution of learning wherein the widest range of studies should be combined with the most efficient and systematic modes of instruction. That he has accomplished this object, so far as it could be attained with a limited number of pupils, is quite apparent from the rigid manner in which he conducts his examinations and the readiness with which his classes went through their exercises, whether the reduction of a fraction or the rendition of a Latin sentence. We were particularly pleased with the performances of the class in Latin, the translations being made without hesitancy, and the various rules recited with a promptitude and exactness that showed they had been well mastered, and that the pupil appreciated those nice distinctions on which their application in any particular case is dependent. We should be glad to see this school meet with the encouragement it deserves, and doubt not it will prove a success, as nearly every parent, whose means will allow, would prefer placing his child under the pupilage of such a preceptor, where only pure and wholesome influences would be exerted upon him, to putting him in a more public and numerous attended school, where neither his moral or mental training would be so carefully looked after. —*The Daily Times.*

THE EXPOSITOR IN THE FAMILY.—The following is one of a number of instances of a like nature that have come to our knowledge. Some weeks since we united in marriage an honest, hard working mechanic, and he promised as soon as he settled to take the *Expositor*, and accordingly it was sent to him with a supply of tracts and books. He has gone to the country, and there is no pastor near him. We should like to have a picture of the family scene which he describes in his letter to us of the 16th December last. He says,—“I have bought a piece of ground and a house, and have commenced, I hope, a permanent business. It is with great pleasure that I have this privilege of writing. I wish to fulfil the promise I made to you (for I have held it sacred,) to

communicate to you our position. Well, while I am at one side of our little table, devoted to reading your *Expositor*, Mary is at the other engaged with her needle, and we are both very happy. 'Tis truly a happy circle, called by most of the best judges, the 'domestic circle,' and for it I feel truly thankful."

"THE PACIFIC EXPOSITOR.—We noticed, some weeks ago, this new work, conducted by Dr. Scott, of San Francisco. We now invite attention to the Prospectus in our advertising columns. The writer is known to be one of our best writers and ablest divines. His views on the relations of the State to Christianity, differ from ours. This difference we stated lately. It is a matter on which the *Expositor* is not likely to dwell very extensively: but, as it is a matter of public interest, the ablest argument on each side should be presented.

"We should be pleased to learn that very many of our readers had become subscribers to the *Pacific Expositor*."

We copy the above from the last number of the *Presbyterian Banner and Advocate*, of Pittsburgh, Rev. Dr. McKinney. We thank our eastern brethren for their kind notices of the *Expositor*. We shall try to make it worthy of their recommendations.

REV. DR. BURROWES' SCHOOL.—We are happy to be able to say that this gentleman's school has been commenced, with "the hope" and promise of the most satisfactory results. If the Lord be pleased to spare his life and health, we have no doubt about his success. The brief examination and exercises held on the eve of the holidays, although his school has hardly begun, were quite sufficient to impress us with the idea that Dr. Burrowes was patient, accurate, systematic and thorough in his mode of giving instruction. To teach well is a rare gift: and to have a child well taught is a life long blessing, and in fact extends its influence through all eternity. The thorough and proper teaching of a child is therefore something beyond all price. Money is not to be weighed against the formation of a child's mind. Dr. Burrowes' school is to be resumed the first Tuesday of January, in the large basement room of Calvary church. See his circular on our cover.

LITERARY RECORD.

AT HOME AND ABROAD. BAYARD TAYLOR. New York: G. P. Putnam. San Francisco: H. H. Bancroft & Co.

THIS volume we have received from the San Francisco publishers, Messrs. H. H. Bancroft & Co. It is in the usual style of Bayard Taylor's works, in size and printing, and we think it is the best written, and most readable of all his books. If his quondam "friend, Ida Pfeiffer" is the empress of cosmopolitans, Bayard Taylor is the prince of travelers. Wonder, why they did not travel round the world together. Was not the track wide enough? We have in a previous number expressed our sympathy for Mr. Taylor, that while yet so young a man, he had conquered the world of travel, and had so long a life time still before him, with no where to go—a long weeping time because there are no more terrestrial balls for him to explore. But it seems he has concluded to employ himself with the dressers, cup-boards, closets or niches and out-of-the-way places, both at home and abroad—"various detached sketches of men and things, and the records of short excursions or episodes of travel." A good, if not a better title for this volume, would have been "Odds and Ends of travel." The author tells us that several of his first journeys were "afoot;" but Bayard Taylor's eyes travel as well as his feet, and his head and his whole gastronomical apparatus. He sees, tastes, eats and drinks whatever comes in his way, and makes you all the better, for all he sees, feels and describes. This is an intensely interesting volume.

BANCROFT'S CALIFORNIA LAWYER, AND BOOK OF FORMS. Compiled by D. P. Belknap, and published by H. H. Bancroft & Co., San Francisco.

THIS volume is an 8vo of 763 pages, in the usual law style of printing and binding, and is an honor to the San Francisco Press. We have not had time to examine it, but have no doubt, it is well prepared, and will be a valuable Form Book for all who have need of legal papers. The contents and index are full, and so arranged as to be easily turned to, and in a volume embracing so many subjects, this is a great convenience. It is adapted to the use, not only of business and professional men, but is, also, suitable for county and town officers, miners, mechanics and farmers. It is according to the revised laws and latest judicial decisions of California, Oregon, and Washington Territory. We hope the enterprising publishers will find a large sale.

MESSRS. BANCROFT & Co., have also laid on our table from their well filled shelves, the "Sword and Gown, by the author of Guy Livingstone;" "Beulah, by A. J. Evans," and "Miss Slimmen's Window, illustrated," which we have not had time to look at. We shall give them more attention in our next.

MESSRS. ALLEN & SPIER, Clay street, have the Presbyterian, and the American Christian Almanacs, for 1860, for sale. They should be in every family. They have, also, for sale "Gold Foil,"—a work very highly recommended by the Press generally. We shall notice it in our next.

J. H. STILL & Co., corner of Washington and Sansome streets, have our thanks for the London Illustrated News, and other papers.

A FAMILIAR COMPEND OF GEOLOGY, For the School and Family, by MRS. A. M. HILLSIDE. Philadelphia: Challen & Son.

WE are pleased with this work, because it seems to us happily adapted to give youth, and such as desire to read geological works, the necessary knowledge of the terms that belong to it. To know the meaning of words is a first necessity in acquiring knowledge, and especially of the terms used in teaching any science. Doubtless one of the difficulties in regard to geology, has been the want of well defined terms. And we may be permitted to say, also, another great difficulty is the want of facts—or well established data—not of theories, or *guesses*, for of these we have quite enough. We are pleased to see this work, also, because we have no fear of true science. We believe without any hesitation, that the God of creation and of revelation is one and the same. As we read the volumes of creation and providence and revelation, there is a perfect harmony throughout them all. We believe the ways of Providence and the revelation of true science are always in harmony with the true interpretation of the true text of the Scriptures of God. It is important to remember, however, that nature is not the revelation of God's grace—the love of nature and the admiration of the works of God—the intellectual capacity to admire the beauty and grandeur of God's works—all the knowledge which we can gather from the kingdom of nature, can never form a substitute for the gospel.

ROSETTA STONE.—This small black basalt block has been the subject of much study, and the source of much information. It was discovered by the French during their invasion of Egypt. It fell into the hands of the English, and was placed in the British Museum. It is about three feet, by two feet five inches. Its face is irregular and has suffered much from mutilation. On one side of it there is a tri-lingual inscription, by the deciphering of which we are able to read the hieroglyphics. We are led to make this reference to this celebrated stone, by observing that we have an American work on the subject. It appears that a young gentleman of Philadelphia presented to one of the societies of the University of Pennsylvania in 1856, a fac-simile in plaster, of the Rosetta Stone, and that a committee was appointed to translate it, and that a volume is now published containing the result of their labors. We have not yet had the pleasure of seeing this work, but trust it will be an honor to our country. Egypt and America, the youngest and the oldest—is this May and December?

HOPE FOR GREECE.—From the Life and Letters of the late Rev. C. N. Righter, while laboring as the Agent of the American Bible Society in Greece, we learn that a large school for girls is established at Athens, in the ancient *Agora* where St. Paul preached. It has three hundred and fifty pupils. Another government school, conducted on the Lancasterian principle, has four hundred and fifty scholars. There is, also, a normal school for the education of teachers. Then there are the mission schools of Dr. and Mrs. Hill, and Dr. King, and others as missionaries, are laboring in the city of Athens, and at the *Piræus*. The University of Athens numbers six hundred and fifty students, and has a course of lectures in Biblical theology. The education of the people, and the influence of God's word over them, constitute the only hope for the future of this ancient classic land.

THE SCRIPTURES CONFIRMED IN EGYPT.—The Copts who are regarded as the descendants of the ancient Egyptians say their progenitor was *Copt*, one of the four sons of Mizraim, the son of Ham, who settled in Egypt, and gained possession of it. This is their belief and the best traditions confirm it. The features and traditions of the Copts of our day, are also in favor of their claim to be descendants of the ancient Egyptians. The name for Egypt in Arabic is *Misr*, which is no doubt, the same as the old Hebrew *Mizraim*, *Mizrim*, the Hebrew form being in fact only the plural of the old Arabic *Misr*. In the ancient Egyptian language it was called *Khemi*, that is, the land of *Khem*, which answers to the land of Ham, the son of Canaan, according to the Bible.

PACIFIC METHODIST COLLEGE.—We learn from the *Pacific Methodist*, that this institution is located in Yolo county, at Cacheville. The location was to be determined in favor of the county that should offer the highest sum for the purchase of an eligible site, and the erection of suitable buildings. According to this rule, Yolo county has drawn the prize. The location is considered a fortunate one. Already over eight thousand dollars has been raised, and it is thought they can make the endowment *twenty-five thousand* dollars by Christmas. We rejoice in this, and every honest effort to advance the cause of education among us. We hope to live to chronicle the raising of four times twenty-five thousand dollars for the University of San Francisco, under the care of the Presbyterian church.

EDINBURGH UNIVERSITY.—Sir David Brewster has been appointed Principal of this venerable University. He is perhaps, the first of living Scotchmen. It is only two years since he married his second wife. His age is, we believe, seventy-eight, at least he was the cotemporary of a race of giants that have gone to the great assembly of the dead, such as Stewart, Brown, Dugald, Jeffrey, Playfair, Chalmers, Sidney Smith, &c. We think Lord Brougham and Sir David are the only survivors of that glorious cluster of men who have made their generation illustrious. Sir David was Dr. Chalmers's right hand man in the disruption, and organization of the Free Church, and in the establishment of the North British Review. Lord Jeffrey and Sir David were special favorites of Dr. Chalmers. The election of Sir David was opposed by only one member of the Council. He is the first Principal of the Edinburgh University, who did not belong to the established Kirk at the time of his appointment. Who is there in California that will endow the *University of San Francisco* that is to be, and will exert a hundred years hence, an influence on mankind equal, if not superior, to all that the glorious old University of Edinburgh has ever done? There never was, since the foundation of the world, a better opportunity for men of wealth to make an investment for an immortality of influence on the world, than is now offered for the founding of a University in this city. Its position, and its great future, and the races here mingling, that are to rule more than half the American Continent, and full half of all the worlds embosomed in the Pacific ocean, besides their share of all Asia—all combine to make this city the seat of a University for future ages and generations, which in point of influence on mankind, will rival those of any past age, from the Academy of Plato, to the Smithsonian Institute.

WOMAN'S INFLUENCE.

MICHELET'S *L'AMOUR* is a decided success; but we should not have alluded to it, except that it illustrates the power of women in France. It is said that twenty thousand copies of this work have been issued. Dr. Palmer's translation is taking well in our country, but no translation has been made in England. Another work by *Legouve* is in the process of publication and translation, on "The Social and Legal Relations of Women." It is only in France in our day that we see the profoundest students of history and the gravest writers on civilization turning to the study of woman's influence on society, and that too when these authors themselves are no longer lovers, glowing like a furnace. Michelet writes *L'Amour* as the sequel of long historical studies; *Comte* in seeking to find a *positive* religion to add to his positive philosophy, succeeds only as he gains an experience of feminine virtue; *Cousin* deserts philosophy itself to immortalize the heroines of the Fronde and of the salons of Louis the Fourteenth; *Lamartine* had been long since dead and forgotten—if indeed he could ever have been, but for his mother and his wife; and even *Monod* the eloquent L'evangelist, cannot close the labors of a long ministry of the Gospel, without writing a volume on *Woman's Mission*. If, as is often said, Scotland and America are the only countries that have a Christian Sabbath, we may add France and the United States are the countries where woman's sublime influence is most fully realized. "They who rock the cradle rule the world."

NEW BOARD OF PUBLICATION.—The United Presbyterian Church is soon to have a Board of Publication in the city of Pittsburgh. A Depository has been already opened, and arrangements have been made to publish and circulate such books as they desire their members to read, and to be used in their Sabbath Schools. We rejoice in this. We have such confidence in the theology and literary taste of our brethren of the United Presbyterian Church, as to believe that whatever shall have their *imprimature* will be sound, conservative, elevating, and saving truth.

TEXAS FROGS.—A paste-board box somewhat flattened, was received a few weeks since by the Smithsonian Institute at Washington city, which on being opened was found to contain two thriving, living specimens of the curious animal known as the Texas horned frog. These fellows had traveled all the way from Huntsville, Texas, by mail, and without food or water.